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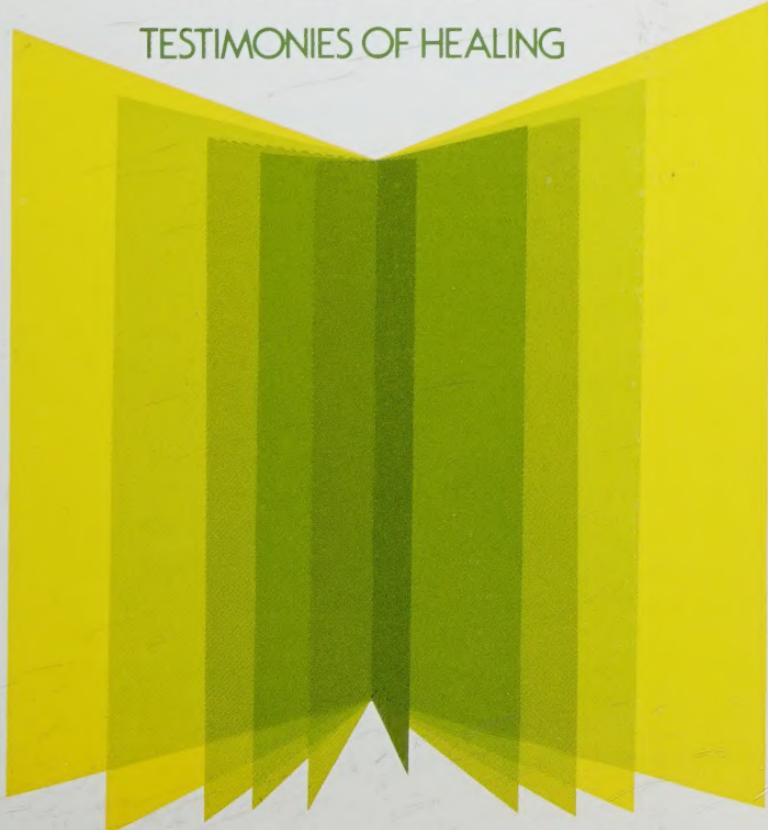


"What I say unto you I say unto all, WATCH."—Jesus

RELIGION AND THE INTELLECTUAL

TESTIMONIES OF HEALING

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[Healing experiences in *Sentinel* articles for children as well as adults are carefully verified.]

Founded in 1898 by Mary Baker Eddy,
Author of the Christian Science Textbook,
Science and Health with Key to the Scriptures



Marca Registrada

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Christian Science Sentinel®

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"What I say unto you I say unto all, WATCH." Jesus

Awaking to infinite consciousness

WILLIAM SUDDABY

Think for a minute of the earth: an awesome, sapphire globe, silently rolling through endless black corridors of space; an island of living things, wrapped in diaphanous vapors, warmed and lighted by a star.

There is a greater wonder.

As you read this a moment ago your consciousness encompassed the world, right where you were. In a sense, then, your individual consciousness must be greater than the whole world, more grand even than the universe! This hints at the great fact of Christian Science that perfect, ultimate reality is included in God, Mind, Spirit. "All consciousness is Mind; and Mind is God,—an infinite, and not a finite consciousness," writes Mary Baker Eddy, the Discoverer and Founder of Christian Science. She continues, "This consciousness is reflected in individual consciousness, or man, whose source is infinite Mind."¹

The seeming consciousness we have of physical limitation—of non-good, both in ourselves and in our world—is not really consciousness at all, because it does not come from God, the source of all real consciousness. Divine consciousness is infinite, unrestricted, without past or future. Finite sense appears to know matter, disease, lack, and sorrow, but this sense is never anything more than belief, without power or presence. The essence and ultimate of every trouble remains nothingness, because God, good, is already infinite and eternally conscious of Himself, of His universe, and of man.

So we don't need to rid ourselves of anything real; neither do we need to gain something we don't already have. The God of our being, of our consciousness, does not arbitrarily give and withhold; He gives, and He *is*. We find Him when we are still, when we listen deeply—selflessly—when we long for Him. He is actually closer than thought, because He expresses Himself with us as our individual consciousness of good. What God does, the Bible tells us, “shall be for ever: nothing can be put to it, nor any thing taken from it.”²

Because our genuine being is spiritual, the reflection of the one infinite, divine consciousness—free, endless, encompassing every good—we can prove that we include the answer to every challenge we believe we face. Christ Jesus, the master Christian, said, “The kingdom of God is within you.”³ Our joy, our health, our supply, our companionship, our home, our peace, our immortality, are not found in corporeal bodies, geometrically contained places, or physically mental cycles and systems, but within individual, immortal consciousness—possible to behold spiritually, now.

The spiritual fact of whatever we think we need—a friend, a meal, a refuge, a new heart—is already included in the reality of true consciousness. The human need, then, is not for physical, finite things but for immortal, incorporeal ideas of love, supply, security, health. The recognition of the activity of infinite consciousness produces palpable harmony, tangible good in our experience—externalized humanly as friend, meal, refuge, sound heart, or whatever.

So our good comes from no source external to consciousness.

Good appears when the thralldom of the outward mortal belief is subdued and replaced by the restful consciousness of immortal reality. Whenever we are conscious of spiritual, eternal good, there God is, in the midst of that consciousness—indeed, its very source. To continue in this holy consciousness is to be perfectly whole indeed.

Sometimes we lose contact with this quiet splendor—our conscious unity with God—but that does not mean this oneness is not present. We may have slipped mentally into fear, doubt, or under the hypnotic spell of worldly thinking. Yet all the time our actual being is hidden safely in divine consciousness, is unfolding as individual good. No economic, political, or biochemical condition has prevented, can prevent, or ever will prevent the divine energy of infinite Mind from fulfilling itself through individual man—you and me. But we must be awake to this divine energy in order to benefit from it.

If by our own devoted efforts we fail to gain a central, still consciousness and to experience its harmony, we may need to seek the help of another Christian Scientist—perhaps a friend, parent, or practitioner. Another's prayers can help us—not because of human influence but because of the spiritual oneness and allness of divine consciousness, or reality. When someone prays for us, he turns to his reflection of infinite consciousness, which includes the right idea of our being. His conscious realization of our identity within God's allness is prayer that heals, because it demonstrates the presence of perfection.

Finally we will discover for ourselves that nothing wrong has ever happened in real, conscious being. What appears wrong to mortal sense is only the vaporous stuff of belief, without law or possibility of continuing. To deny the claim of something other than perfect, all-inclusive, divine consciousness, we need to unite with the one consciousness, to become aware of the indomitable reality the words “omnipresence,” “omnipotence,” and “omniscience” describe. Mrs. Eddy states, “In order to be whole, we must be insensible to every claim of error.”⁴

Reality—realized—wipes the mortal picture out of thought. This reality is God's presence, power, and knowing.

You and I will be free of the sorrows of sin, will be successful in

healing people, according to the devotion we give today—each day—to maintaining enlightened consciousness. When all that is left to consciousness is divine Love, we shall find here and now the kingdom of God.

It's not impossible! Truth is the closest, the simplest, the most natural thing there is, because it imparts our individual consciousness of spiritual good. Don't complicate it; let it speak to you in the way meaningful to you—whether this comes to you at this time as delight in a daisy or as profound religious experience. Be humbly patient, persistently trusting, willing to work continually at focusing your understanding, and you will find immortal peace—your consciousness of God.

¹ *Unity of Good*, p. 24; ² Eccl. 3:14; ³ Luke 17:21; ⁴ *Un.*, p. 54.

Spirit and our children

DAVID C. KENNEDY

There is nothing mysterious about Spirit. Spirit is God, divine Love, who creates and cares for man and the universe. Spirit is also infinite Mind, the supreme and only intelligence. Mind and Love and Spirit are one, the Father, Mother, and Principle of all being.

Every child—and, in fact, each one of us—has a special relationship to Spirit. Each of us, in his or her true individuality, is Spirit's offspring, cared for in completeness and health. Each of us expresses the substance, activity, and character of Spirit—substance without matter, activity without limitation, character without blemish.

Spirit does not change. Therefore its idea, man, remains perfect eternally. Every quality of Spirit, or Soul, is intact. Joy,

health, intelligence, beauty, are unchangeable. They are inherent in Love, and Love eternally causes man to express them.

Theories of material evolution have no bearing on God's child. They are simply products of so-called mortal mind—embellishments of material belief. In absolute truth, material conditions are nonexistent.

To protect our children from beliefs underlying evolutionary theories, we need to understand that in reality—even now—man is untouched by material conditions. Spirit's creation contains no matter. Man is not shaped or deformed by matter. Spirit is real, all Life. Matter is unreal, nonexistent. Matter has never had a place in true existence.

What appears to be matter's ability to establish patterns of health and behavior and perpetuate them is nothing more than the objectified interplay and replay of the conscious and unconscious thought-patterns of mortal mind. Mortal thoughts have their day and then recede, perhaps reappearing later in new forms, but repeating the same lie—the lie that life is material.

Spirit, however, never created such a mind. Therefore mortal mind is not an actual consciousness. Spirit alone is intelligence, the Mind that shapes and perpetuates all true existence. Understanding Spirit's allness, we can maintain a spiritually enlightened atmosphere in our homes, freeing our children to express more of their God-given goodness. "Rightly understood," writes Mrs. Eddy, "instead of possessing a sentient material form, man has a sensationless body; and God, the Soul of man and of all existence, being perpetual in His own individuality, harmony, and immortality, imparts and perpetuates these qualities in man,—through Mind, not matter."¹

Right where we see an immature child, Love sees its idea, man, always complete. The health of this idea is tenderly sustained by Spirit. Spirit governs every function, every element, of man's being. Disease is never passed to or from man, or preprogrammed into him. All that man receives comes from divine Love, whose law precludes disease.

If a child has abnormal trouble with schoolwork or is typed as mentally handicapped, we don't need to accept a negative verdict. Divine Love sees only the expression of perfect intelli-

gence. Shifting our view from matter to what Love, Spirit, knows, we begin to eliminate fear in ourselves and in the child. The weight of belief that intelligence can be predetermined by a genetic code or damaged in any way by material conditions lifts when confronted by spiritual understanding. Persistent prayer removes fear entirely, bringing complete healing.

Dispositional or behavioral difficulties, too, yield to spiritual understanding. Bad temper, timidity, selfishness, oversensitivity, are part of the lie of materiality, but not part of man. Spirit could not create anger or a tendency to be angry. Spirit is Love and knows no anger or hatred. Neither does Spirit's expression. Love is never threatened, nor does it ever feel threatened. The same is true of Love's idea. Held in the consciousness of Love's allness, man cannot be fearful, hateful, rebellious, or offended. Man loves because Spirit forever causes him to love.

This is not to suggest that Christian Science annihilates normal human feelings or that dispositional ugliness can be simplistically brushed aside. But Science does show that there is a spiritual, scientific basis for freeing our children from ugly traits.

In praying for our children it is often helpful to specifically refute the belief that characteristics can be implanted through genetic coding. True identity is forever outside matter. It is the image of the one Ego, Spirit. It eternally conforms to the lowness of Spirit.

Parents can be alert, too, to refute claims that one's thoughts and motives are genetically based. Some theories promoting this concept are recent, but the impersonal belief that matter evolves mind is as old as the allegorical mist that went up from the earth. This belief underlies the tendency to give primacy to sexual drives over moral obedience and respect for others; the tendency to expect—and find—aggression in males and subordination in females, instead of a spiritually based blend of strength and affection; and the tendency toward self-seeking and self-preservation versus selfless trust in Spirit, which sustains each of us. True thoughts come only from Spirit, and they are loving and pure.

No matter how subtly or blatantly material belief is promulgated, it cannot find lodging in a home where family members

are grounded in intelligent love for God and each other. Raised in such an atmosphere, children begin to learn and love their relationship to Spirit. Obedience to moral law becomes natural. So does reliance through prayer on divine Truth for healing.

If a child's outlook is materialistic or he rebels against morality, parents can most effectively help by prayerfully maintaining that the child is even now Spirit's idea, loved by Spirit. The watchful eye of Love never loses sight of a single idea.

Christ Jesus once healed an epileptic boy. "Jesus rebuked the devil; and he departed out of him: and the child was cured from that very hour."² Even today, spiritual understanding casts out the evils of materiality—mistaken material convictions—and their illusive effects. Specificity in our declarations of truth and denunciations of evil sharpens our ability to destroy error. Beliefs that might otherwise linger undetected are quickly spotlighted and corrected with spiritual understanding.

The ability to protect and heal our children doesn't come through theorizing coldly about God and man. It comes as we understand in a degree the love Spirit has for each of its ideas. The more we understand the nature of Spirit, the more we will naturally trust our children to Spirit's care. The healing effects of doing this will be lasting and will multiply.

¹ *Science and Health with Key to the Scriptures*, p. 280; ² Matt. 17:18.

A calm so deep

When seas of mortal thought are churned,
I often see, floating above tempestuous wave-lash,
an idea—the possibility conceived of calm—
a calm so deep the seas are only whispers now.
And he walks to me (it is the Christ-idea),
steps into my boat, and there is no more storm.

Only this rooted unmovable peace,
lambent with love.

MAURICE JAY

“... never a dull, static moment . . .”

What is going on?

ARTHUR DELAU

A Christian Scientist, unemployed, became disturbed about his future. Repeated attempts to find work had met with repeated rebuffs. Discouraged, not knowing where to turn, he started to feel like a shipwrecked sea traveler alone on an island. He started praying along the line of his childhood prayers, “God help me!” Then, while he felt this was a sincere prayer, he realized it was not fully the kind of understanding prayer he had learned about since becoming interested in Christian Science. There was a different, a healing way to look at his problem.

“What is really going on?” the Scientist had asked himself in bewilderment. Out there, he had thought, is a world with many people who have no interest in helping others—a world where one can get lost in the daily shuffle. But now the inspiration and reason he gained through scientific prayer showed him that he lived in a spiritual universe, the universe of which Jesus said: “In my Father’s house are many mansions . . . I go to prepare a place for you.”¹ The way paved by our Master and illuminated by Mrs. Eddy shows that we each have our individual, divinely appointed place and way of giving.

As he perceived this truth, the Scientist stopped looking just for ways of getting a job. He felt strongly now that his function was to give, to share, to fill his place in a divine order. He was led to make two phone calls to other cities, to individuals in companies where he felt he could be of service. Appointments were made for further discussion, and one of the interviews brought him employment as a representative of the out-of-state company, but in his own city.

The Science of Christianity reveals that man is never separated from God, never alone in a material world, never strug-

gling against fearsome odds. Man is the perfect outcome of God.

"I must be about my Father's business,"² said the Master, Christ Jesus. It is sometimes a challenge to accept the fact that we, too, are worthy of this activity and must be about our Father's business.

In the Christian Science textbook, *Science and Health*, Mrs. Eddy emphasizes man's inseparable relation to God and his inability to act independently of God. She also points out man's importance to God, Spirit: "Separated from man, who expresses Soul, Spirit would be a nonentity; man, divorced from Spirit, would lose his entity."³

We can be heartened by the knowledge that the divine purpose is our purpose and that our true consciousness, which is spiritual, perceives the divine order. God's creation—the only true one—is perfect and orderly. We are not lost human beings adrift in a sea of economic uncertainty, marital storms, social difficulties, or failing health. This negative viewpoint may seem to prevail only to unenlightened human thought.

To demonstrate our unity with God, we need to *know* the spiritual, perfect facts of being. This knowing may require not only affirmation of these spiritual facts but also a firm denial of anything that opposes the truth. We can gain a victory over any opposing sense of things through our spiritualized consciousness of God's power.

There is only one God, one power—the universal Mind. As Mind's ideas we express His nature. Learning this, we see it is natural for us to do good, to share, to show compassion, to love. And we find our own good in helping our fellowmen.

There is never a dull, static moment with nothing going on. There is *always* something going on—the intelligent activity of Mind and its ideas. This intelligent activity may seem to the human mind to be distorted sometimes, but this distortion cannot change the true, universal activity.

The universe and man are truly maintained by a divine order. We need only to be awake to this order. Then we recognize what is really going on and our place in it—a place of love and satisfying service.

¹ John 14:2; ² Luke 2:49; ³ *Science and Health*, p. 477.

Religion and the intellectual

HUBERTA F. RANDALL

When I was a student in the Netherlands, none of my fellow students, as far as I can remember, were interested in religion. We never discussed it, but I think the general feeling was that we'd outgrown the church and its unrealistic beliefs. Wasn't the Bible full of contradictions, and didn't the churches fight each other while proclaiming God to be Love?

Apparently this attitude is still widespread. In an issue of the *Holland Herald*¹ I read, "The latest Dutch census has shown the number of people declaring no religion has increased from 18.3 percent of the population in 1960 to 22.5 percent."

First, I'd like to tell what changed my attitude toward religion. A serious spinal condition, which had been pronounced incurable, proved to be a blessing in disguise. A friend of mine suggested I try Christian Science. I did, and I was permanently healed. Imagine—I, who had brushed aside Jesus' healings as irrational, impossible—I myself was healed by spiritual means alone!

The blessing of this healing was that, during it, I dropped my prejudice and became willing to listen and learn. Having been given a copy of *Science and Health*, written by Mrs. Eddy, I began to read it. My first discovery was that the term "God" doesn't represent a magical or mysterious concept but stands for good, absolute good itself. More than anything else, I soon realized, my ignorance of the meaning of the word "God" had caused me to turn away from religion.

Reading on, I found in the Glossary Mrs. Eddy's definition of God, part of which contains the seven synonyms for God: "Principle; Mind; Soul; Spirit; Life; Truth; Love."² Appealing to my modern way of thinking, these synonyms became beacons of

enlightenment for me and tools to work with. Each one, presenting to my thought a special aspect of Deity, became a starting point for research and discovery. Together they provided the substance for my growing understanding of God as the All-in-all.

I became deeply interested. It was fascinating to think of the real, perfect, spiritual man made in Spirit's image and likeness—actually, me and everyone else—as the direct expression of God and consequently the recipient of the divine Mind's treasure of spiritual knowledge. As long as I'd fancied myself too intelligent to believe in God, I now saw, I had in so doing denied the very source of my intelligence. The fact is, intellectuals need to understand the infinite nature of Mind and its manifestation to bring their intellect to full bloom.

The study of Christian Science soon began to widen my horizon and to lead me beyond the limited quarters of material knowledge. New opportunities presented themselves, and I was abundantly blessed with a home, friends, interesting activities.

Science and Health states: "Christian Science differs from material science, but not on that account is it less scientific. On the contrary, Christian Science is pre-eminently scientific, being based on Truth, the Principle of all science."³ It is not a humanly evolved system of rules and methods, with human limitations and shortcomings, but the one Science based on the absolute reality of spiritual being, whose laws are flawless and immutable.

Now, the beauty of it is that this pure Science, divine and absolute, is not cold and standoffish. In its application to human experience it is kind and loving because it erases mistaken beliefs in the existence and power of matter, evil, and limitation and the disastrous consequences of these illusions.

Jesus used his knowledge of all-powerful Spirit to heal the sick, sinning, and sorrowful. His admonition in the Sermon on the Mount "Be ye therefore perfect, even as your Father which is in heaven is perfect"⁴ is scientific. It brought healing in Christ Jesus' time, and it is the basis for healing in our day through the application of Christian Science, in which the immutable and the merciful join hands.

But what about the contradictions that had kept me away from the Bible? In the opening chapters of Genesis lies the key to reconciling these contradictions. In the first chapter we find the record of the flawless, divine creation; its climax is the creation of man made in the image and likeness of God, who is proclaimed throughout the Bible to be Spirit. The second narrative, allegorically attempting to account for the origin of evil, views creation through an illusory mist going up from the earth and describes man as made out of dust. Mrs. Eddy writes: "The Science of the first record proves the falsity of the second. If one is true, the other is false, for they are antagonistic."⁵ "The Science of the first"! and I, a college student, had hardly heard of the spiritual, perfect creation.

The distinction Mrs. Eddy makes in *Science and Health* and her other writings between the real, God-created spiritual man and the mortal, supposedly created out of dust, clarifies the seeming contradictions of the Bible. In the light of Christian Science, we see a thread of consistency running through the Bible, representing the ripening concept of God and His eternally harmonious reflection, man.

So, after my early rejection of religion as narrow, illogical, and old-fashioned, I have learned to love it through the study of Christian Science. I found it to be the opposite of what I thought it was. Inspired religion, as embodied in Christian Science, doesn't hinder the human intellect. On the contrary, recognizing the divine Mind as our own opens the gate to a never-ending flow of ideas. As we welcome these ideas, we more than keep up with our times.

¹ See Vol. 8, No. 7, p. 9; ² *Science and Health*, p. 587; ³ *ibid.*, pp. 123-124; ⁴ Matt. 5:48; ⁵ *Science and Health*, p. 522.

Gratitude and healing

GANDHI MONDINO

[Original in Spanish]

Gratitude is generally considered to be a thank-you that follows someone's giving of something to someone else. The expression of gratitude establishes a current of mutual appreciation between the giver and the receiver.

Christian Science brings us a different view—a more profound one—than that of merely being grateful for favors received. Mrs. Eddy writes: "Gratitude is much more than a verbal expression of thanks. Action expresses more gratitude than speech."¹

God is all-active Mind, which is unceasingly manifesting itself in spiritual ideas. In God's universe all is action; Mind is conscious of its own creation, man and the universe, which reflect the action of Mind. This constant action of divine Mind is not like human action—manifested at a given moment and later ceasing—for God is inexhaustible Mind, never knowing interruption, cessation, or decay.

Since God is constant action—Mind reflected in its manifestation—gratitude, seen spiritually, is the constant acknowledgment that God is always expressing Himself in His ideas. This is what Christ Jesus perceived and applied. The Bible shows that Christ Jesus' giving of thanks was different; it didn't need prior human action.

On one occasion when he had to feed a multitude with only five loaves and two fishes (see John 6:5–13), he gave thanks first, but not for what he had already received. Obviously, the loaves and fishes he had in his hands would scarcely do for even a few people. His gratitude was advance acknowledgment of the unceasing action of divine Life, manifested in abundant supply. Jesus did not need to see abundance before he expressed his gratitude.

At the tomb of Lazarus, also, Jesus gave thanks: "Father, I thank thee that thou hast heard me. And I knew that thou hearest me always."² His gratitude on this occasion was not motivated by the circumstances, for Lazarus apparently was dead and buried. Jesus gave thanks before there was any human response. His words "thou hearest me always" were his acknowledgment of the unceasing action of divine Mind. This acknowledgment served to take away the stone—the mortal testimony—from the consciousness of those present, and they could see God's inexhaustible action demonstrated. Lazarus was raised.

With his spiritual perception Jesus must have understood that gratitude is the acknowledgment of spiritual action. He knew that gratitude is independent of concepts of time and space.

Mrs. Eddy also perceived the power of gratitude. A thorough study of the spiritual meaning of gratitude in the first chapter of *Science and Health* enables us to pray scientifically. This prayer is not a mere petition for our human experience to change so that we may then express our gratitude; it is a knowing that God's work is already done, harmonious, and perfect. We don't need to ask harmony to be harmonious and then give thanks. It would be futile to ask perfection to be perfect and then give thanks. We can express our gratitude now for knowing that at this moment the kingdom of God is harmonious perfection and perfect harmony. To acknowledge this unceasing action is true gratitude.

This gratitude helps to bring healing, because it eliminates the limiting concept that at a certain moment something happened that needs to be healed and that after some period of time the problem can cease. The only thing that is really happening is God manifesting Himself in His universe.

Gratitude opens the door of human consciousness to the constant riches of God. Through gratitude—the acknowledgment of the kingdom of God within us—we can raise the Lazaruses in human consciousness. God is constantly conscious of His own ideas, and therefore His ideas are always receiving His blessing. That's why Christ Jesus could say, "Your Father knoweth what things ye have need of, before ye ask him."³ And then immediately he told his disciples how to pray. He gave us the Lord's

Prayer, the maximum expression of gratitude. A spiritual understanding of this prayer can solve any problem.

The gratitude expressed in this prayer is a powerful acknowledgment that God is omnipotent, supreme, the only power; it is the action of spiritual sense perceiving eternally the true nature of God and man; it brings the joy of knowing that *all* is Love—all is good, harmony, without any interruptive lapse. Mrs. Eddy included the Lord's Prayer in the chapter "Prayer" in *Science and Health*, together with the spiritual interpretation of that prayer.

Thus we see gratitude as no longer merely a human expression of thankfulness; it becomes a profound spiritual acknowledgment of the absolute, ever-present power of God's unlimited, infinite action. And this acknowledgment brings healing.

Many times human acknowledgment of what we have already received humanly is a necessary first step in opening new paths in our thought so that we may then see gratitude as the acknowledgment of what we already are and have as children of God.

When we perceive the nature of true gratitude, we can apply the spiritual sense of the Lord's Prayer, which frees from all bondage. We can demonstrate the gratitude expressed in the last sentence of the Lord's Prayer and its spiritual interpretation given by Mrs. Eddy. We can meekly acknowledge that we do not need to ask for anything, for God has already given us everything:

"For Thine is the kingdom, and the power, and the
glory, forever.

*For God is infinite, all-power, all Life, Truth, Love, over all,
and All."*⁴

¹ *Science and Health*, p. 3; ² John 11:41, 42; ³ Matt. 6:8; ⁴ *Science and Health*, p. 17.

Is Christian Science evangelical?

CAROL CHAPIN LINDSEY

Many would answer no to this question. People tend to think of evangelicals as belonging to some of the larger Protestant denominations.

Evangelism, we might say, is most commonly viewed as religion that puts personal salvation and a subjective experience of being converted—that is, “born again” or “saved”—in a central position. Regarding Jesus as a personal Saviour and accepting the Bible literally are often part of evangelical tenets. And public profession may be a dramatic event for the convert.

In significant ways Christian Science brings fresh insights into the nature of evangelism. This Science—too vast ever to be correctly considered a sect or a cult—asks of its adherents a continuing deep searching of thought and a high discipline of it in order to bring consciousness and action progressively into line with spiritual facts. These include one God, Spirit, and one perfect spiritual creation, as well as perfect spiritual man. Only by thinking and living in accord with this starting point, says this Science, can the human being be scientifically regenerated—“born again.”

In Christian Science, rebirth requires obedience to the highest moral standards and values as an indispensable prelude to—and continuing evidence of—the even more important spiritualization of human consciousness. The results of such spiritualization inevitably include some degree of healing in its broadest sense, improved character traits, and freedom from destructive habits. In our efforts to follow this path we begin to understand Christ Jesus’ relation to God and his intention that we follow him with works that prove *our* spiritual understanding of God. Our motive becomes one of glorifying Him.

The catalyst for grasping the unique contribution of Christian Science is this realization: Spirit is God—incorporeal, eternal, infinite; infinity takes up all the room there is; therefore Spirit and matter can't coexist or mix; they are opposites. More: Spirit, God, being All, matter is necessarily nothing real.

The Christian healing and regeneration of Christian Science follow in the wake of our praying and working and living and proving from the standpoint of this basic premise: God, Spirit, Principle, is unchanging good. This exact statement bases an exact Science—the Science of Christ, or God's imparting of His own self-knowledge.

Christ Jesus did indeed fulfill the role of a personal Saviour during his brief ministry. The human Jesus, however, has left the earthly scene. But before he left he promised the advent of "the Comforter," and many see this coming as the Christ Science, the impersonal Saviour. Shortly before the crucifixion Jesus told his disciples: "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. . . . When he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you."¹

"Christian Science is the pure evangelic truth," Mrs. Eddy writes. "It accords with the trend and tenor of Christ's teaching and example, while it demonstrates the power of Christ as taught in the four Gospels. Truth, casting out evils and healing the sick; Love, fulfilling the law and keeping man unspotted from the world,—these practical manifestations of Christianity constitute the only evangelism, and they need no creed."²

The answer to the question in the title, then, would have to be, Yes, Christian Science is evangelical in the highest sense of the word. Through its spiritual impetus this Science presents Christ, Truth, as the impersonal Saviour, and men, women, and children are discovering their true, scientific status as sons and daughters of God. Through Christian Science they are finding that they can be saved only by a progressive, total, permanent shift from the material to the spiritual, from the superficial to

the profound, from belief in and dependence on material unreality to understanding of and reliance on spiritual reality. This is being "born again" in an inspiring, ongoing, thoroughgoing way. Could there be a more challenging, more comforting, more regenerative Christian message?

Although it may start with dramatic suddenness, salvation, then, is more than an overnight happening. Mrs. Eddy writes, "During the sensual ages, absolute Christian Science may not be achieved prior to the change called death, for we have not the power to demonstrate what we do not understand." She continues: "But the human self must be evangelized. This task God demands us to accept lovingly to-day, and to abandon so fast as practical the material, and to work out the spiritual which determines the outward and actual."³

If Christian Science is evangelical, the Church of Christ, Scientist, must be also. In her later years, during an interview with an inquirer, Mrs. Eddy made a remark that bears out this point about her Church: "Its essence," she said, "is evangelical."⁴

¹ John 16:7, 13, 14; ² *Retrospection and Introspection*, p. 65; ³ *Science and Health*, p. 254;
⁴ *The First Church of Christ, Scientist, and Miscellany*, p. 342.

Expanded view

Once I conceived of here as there,
As when instead of now.
But then I saw that here is now,
Not there but *everywhere*.

MARILYN JANE RIMMINGTON

Don't catch that ball!

Jenifer Carol Wechsler

Imagine you were playing ball with your friends, and you were about to catch the ball. As it came toward you, you saw it was covered with gooey, drippy mud. Would you catch it? Or would you duck and let it go by?

Error is just like that messy ball. We don't have to play games with sickness, or anger, or other bad things. We don't have to catch any error!

A ball player should be alert. That means he must be able to see quickly what's happening, be watchful so he can decide what to do and do it quickly. We wouldn't play ball with our eyes closed, and we shouldn't be caught with our thinking closed either. Christian Science helps us to be always watchful and not to play error's game.

The many wonderful ideas in the Bible, and in *Science and Health* written by Mrs. Eddy, can help us to protect ourselves. People all over the world study these books every day to get good ideas from God. When our thoughts are filled with God, our lives are full of good.

In *Science and Health* Mrs. Eddy says that Mind, God, is "the only I, or Us."¹ God's thoughts are our thoughts, and so when sick or unkind thoughts come to us and seem to be our own thoughts, we can refuse to think them. Duck the messy ball!

Anytime error plays its messy game, we can refuse and stick with God's rules. Some of His rules are called the Ten Commandments taught by Moses. Other rules are the Beatitudes that Christ Jesus gave us. We can read them in the Bible and learn these rules by heart. When we play the game by God's rules, we'll always win!

¹ *Science and Health*, p. 591.

If I had been Abraham

that fearful day,
what would I have thought,
what prayed,
loading firewood upon the lad—
upon my only son?
With sacrificial knife unsheathed
could I have serenely answered him,
“My son,
God will provide himself
a lamb for a burnt offering,”
with steadfast trust
it would be so?

Are we not summoned many times
to let go some dear thing
(although not with knife/fire)
mayhap as precious as an only child
but like as not some comfort
cherished long, although outgrown?
Do we
with heart of swelling prayer—
humbly yielding all to God—
hasten upward to His mount?
When we do, we hear
on that high summit the word of Love
and, like Abraham,
learn one sweet lesson more!

MARGARET TSUDA

Editorials



GEOFFREY J. BARRATT
Editor

NAOMI PRICE
Associate Editor

NATHAN A. TALBOT
Associate Editor

When taken hostage

Underlying many of the current acts of terrorism is an effort to capture public awareness, to seize the world's attention and focus it upon what some feel is an urgent cause.

Have we capitulated? Have we yielded ourselves—our awe or fears or angers—to those who are demanding our attention? Are we, in effect, permitting ourselves to be held hostage?

Freeing ourselves helps bring an answer to the larger problem of hostage taking. A lasting solution will come only by understanding God, not by mesmerically dwelling on the negative information presented by the news media. There is one Mind and that Mind is God. And man is expressive of perpetual, perfect, all-knowing Mind. Mortal mind is the fallacy of many minds—each encased in a mortal personality. It includes the lie that one or more persons can exercise control over others—harm their individual well-being. The terrorist's demand for world attention is a microcosm of the fundamental nature of mortal mind.

Regardless of how tenaciously mortals cling to the belief in an existence separate from God—and suffer from that belief—the fact remains that God is the only Mind. Acting out the nature of mortal mind, the terrorist would claim power, not just in terms of the few individuals he may hold hostage, but by mesmerizing public thought with feelings of fear, anguish, and helplessness.

Society itself becomes the hostage—the larger victim. Public thought loses ground when it concedes power to those so-called forces of mortal mind. But a growing recognition of God curtails this erring trend. Truth never compromises with mortal mind. Evil is inherently powerless, and it can be dealt with as such. By maintaining the scientific facts of reality—the allness and oneness

of Mind—we contribute to the demise of belief in evil as power. Mary Baker Eddy explains: “The scientific sense of being which establishes harmony, enters into no compromise with finiteness and feebleness. It undermines the foundations of mortality, of physical law, breaks their chains, and sets the captive free, opening the doors for them that are bound.”¹

We must break the chains that would hold our own thought captive before we can hope to aid others. Some may feel it ludicrous to suppose that the spiritual convictions of a few could actually have an effect—let alone a significant impact—on the actions of terrorists and the safety of their victims. But those who practice Christian healing have seen in their own lives the freeing power of divine Love. They have witnessed the transforming and healing effect of the Christ. The consciousness of good is the only valid, the only substantial, and therefore the only genuinely true consciousness of reality. This consciousness is divine. It is whole and pure—never evil or disruptive.

Mind is the only consciousness of man. As we respond to Mind and vigorously refuse to react to the counterfeit consciousness of materialism, we free ourselves from the fears of mortal mind—and we contribute to the release of all mankind. Has a family member, a neighbor, a fellow church member, ever unjustly held us captive—held our thought and attention—by wrongful acts, little acts of “terrorism”? Have we paid to mortal mind the ransom of peace and well-being? We need not lose our freedom and equanimity in the face of any act of mortal mind. The more faithful we are in healing such local situations, the more effective we will be in helping to heal world problems.

Christian Science reveals the facts of perfection right where difficult trials appear to rule. This Science explains the completeness of the Love that is Mind. It reveals how a trust in the fact of man’s perfection and an understanding of Love’s presence break the bands of captivity. We never need be held in the grip of human circumstances that claim to wield power over our lives—over our very thought and attention. Mrs. Eddy explains in *Science and Health*: “The power of God brings deliverance to the captive. No power can withstand divine Love.”²

The world desperately needs healing. We can let our own lives

bear witness to God. We can refuse to let the wrongful acts of others capture and govern our thoughts and attitudes. Instead, we can take hold of that opportunity and bring to bear the spiritual facts of being. God has established man as His eternal expression. This is man's inviolable heritage. He can never be stripped of his pure and permanent spiritual identity. If we refuse to accept man as a mortal grounded in materiality, subject to the commission of evil and victimization by evil, we have added weight to mankind's awakening to perfection.

If we stand steadfastly in the understanding that Love holds man forever secure, our thoughts will not be held captive by erring mortal behavior and we will contribute to the safety of others. We read in *Science and Health*: "God made man free. Paul said, 'I was free born.' All men should be free. 'Where the Spirit of the Lord is, there is liberty.' Love and Truth make free, but evil and error lead into captivity."³

NATHAN A. TALBOT

¹ *Miscellaneous Writings*, p. 101; ² *Science and Health with Key to the Scriptures*, p. 224; ³ *ibid.*, p. 227.

More moral relationships— more stable society

Are they—or are they not—married? was a neighbor's inquiry about a couple who lived nearby. She was not asking in a spirit of criticism. She only wanted to know how to address the woman—as Mrs. or Miss, and by what name. She wanted to be friendly but was uncertain about the proper approach.

A minor incident, perhaps. But it indicates a need in this era for a more stable, straightforward society in which people live happily and securely without the confusion that the so-called "new morality" with its approval of nonlegalized relationships has introduced in recent decades.

Some people may argue that one's moral status and personal life-style are no business of anyone but oneself and those imme-

dately involved. But an individual's morals and life-style do in some measure indicate his strength of character and potential reliability. He will be judged by them, whether he knows it or not. People who display lack of commitment—moral instability and fickleness that lead them to become involved in temporary relationships—are unlikely to attract the same respect and confidence that others do who express more of the moral qualities that derive from God, the divine creator of all real being.

Moreover, weakness of commitment and lack of fidelity among individuals result in weakness of society as a whole. There is everything to be said for the practice of monogamy and the development of close-knit family life under the older rules of moral conduct laid down in the Ten Commandments. Experience shows that these undoubtedly help to promote the well-being of the whole race as well as of individuals.

The "old morality," as some people now refer to the Judeo-Christian code of neighborly responsibility—as though it were outmoded and no longer valid—grew out of necessity. It has its roots in the Commandments given to Moses. When the Israelites left Egypt, they were sorely in need of spiritual discipline. Their morale was as unstable as their standard of fidelity, and they threatened to be an easy prey to the alien elements around them. But Moses, who had led them out of slavery by his constant listening to God, divine Mind, was guided to record the Ten Commandments, with their application of divine law to personal conduct. If these rules were obeyed, he later promised, they would lead the whole nation to a more stable way of life and, as a result, to greater national strength. And they did.

And they still help all mankind today insofar as they are lived.

This "old morality," with its categorical stand against murder, stealing, bearing false witness, coveting one's neighbor's property, and adultery, may seem peremptory. As further amplified in its spiritual sense by Christ Jesus centuries later, it makes far stricter demands on people than the "new," more permissive, though in the long run more dangerous, one. But it is infinitely more effective in establishing a strong, stable society. A serious commitment to the vow of fidelity "as long as we both shall live" requires thoughtfulness before, and responsibility

and steadfastness after, the promise is made. Character is strengthened in the fulfillment of the demands. And a whole nation that adopts such a way of life can expect to become a body of thoughtful, responsible, steadfast individuals capable of exercising a strong influence for good in the world.

One way that we can contribute toward the establishment of a peaceful and stable world is by building our own lives on a foundation of obedience to all the Commandments, including the seventh and tenth—by honoring God, divine Principle, and by being faithful to marriage vows, eliminating adultery and covetousness from our thought.

Christ Jesus supported the institution of marriage in his time even though, as he said, “in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven.”¹ He released the woman who had been condemned for adultery, but told her to abandon the sin. He made it clear in his Sermon on the Mount that his intention was not to deny the value of Moses’ Commandments but to fulfill them in their highest purpose—all of them, not one more than another.

“The commandment, ‘Thou shalt not commit adultery,’ is no less imperative than the one, ‘Thou shalt not kill,’ ” writes Mrs. Eddy. And she continues: “Chastity is the cement of civilization and progress. Without it there is no stability in society, and without it one cannot attain the Science of Life.”²

The old morality is not dead but very much alive. Christianity supports it, and it cannot be discarded but must eventually be obeyed by all. The universe and man are God’s spiritual creation and are governed by His eternal law of harmony. This unbreakable law maintains the identity of all individual ideas of God and ensures for them the benefits of His law of love.

Christ Jesus said, “Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.”³ Only as we follow his example and fulfill the demands of the law of God as outlined in the Ten Commandments can we also contribute to the establishment of a stable world and attain for ourselves the everlasting peace and harmony of divine Life.

NAOMI PRICE

¹ Matt. 22:30; ² *Science and Health*, pp. 56–57; ³ Matt. 5:17.

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Testimonies of Christian Science Healing

When I was very young, my grandmother talked with me of the Bible and of God. I think she only did this once; however, it left an indelible impression of God's love and constant care for me. As a teen-ager I joined my mother's church. Shortly after, I became ill, and it was believed I had inherited an incurable disease. This made me very sad, for I did not want to quit school and die.

After about two years of this condition, I heard of Christian Science for the first time, from a man and his wife who told me of this Christ-healing method. The next day being Sunday, I was with them in church, where I was loaned a copy of *Science and Health with Key to the Scriptures* by Mary Baker Eddy. I was also kindly given some *Sentinels*.

In *Science and Health* I read: "Heredity is not a law" (p. 178) and "Truth is always the victor" (p. 380). I read also of the constant love of God, the all-powerful One. My health improved somewhat, but to my surprise I was not allowed to buy the book, and my *Sentinels* promptly disappeared.

Two years later, when I was considering marriage, I was assured there would be no objection to my great desire to study Christian Science. I bought *Science and Health* and began its earnest study. Glasses were laid off at this time. The physical disorder that had been called incurable was healed.

Years later I paid my mother a short visit, and she asked me for the "book." She acknowledged what it had done for me and told

The statements made in these testimonies with regard to healings have been carefully verified. The original testimonies and their respective verifications are on file for reference with The Christian Science Publishing Society.—THE EDITORS.

me also that instructions from the book served as a turning point for the recovery of a relative from a very grave illness.

When my first son was born, the doctor and midwife agreed that the infant would not survive. When I was told of this, I did not accept it and said nothing to anyone. I continued reading *Science and Health*, and the child was healed in Christian Science, slowly but permanently.

At one time my husband went to a New York specialist to be examined for a life insurance policy. The doctor told him that he might pass on anytime. I persevered with my prayerful study. He lived and worked for over twenty-five years after that.

At one time I had a severe spell of pain, and during a recurrence about three weeks later my husband requested a doctor. The doctor diagnosed appendicitis and urged an immediate operation as the only way to save my life. So strongly was it urged, and so inevitable was the lethal picture of delay, that I almost consented, but I was able to gather the courage to positively refuse to have the operation.

I was very thankful for the support of the practitioner's prayers and the inspiration I received from daily study of the Bible Lesson in the *Christian Science Quarterly* at that time. Especially helpful was the Bible verse (II Cor. 12:9), "My grace is sufficient for thee." I have had no return of the trouble during the sixty years since.

After my husband passed on, I dwelt in deep sadness and resentment concerning my small income. But Father-Mother Love was caring for me, especially through the Christian Science literature and Bible Lessons. I prayed to overcome resentment, irritation, shyness (we had just moved to a new city), conservatism, and oversensitiveness, for those errors prevented me from making new close friends.

Each night I would realize the truths of this Bible verse (Acts 17:28): "In him we live, and move, and have our being." It was always a bright light. I was also helped by studying Psalms 23, 91, 121, and Mrs. Eddy's hymns, and so my nights were very restful. In the daytime my thought would still drift much of the time, as I was troubled over the problem. But mulling over it and wondering about the way out of it did not solve it. Sometimes I'd be

envious of those raised in homes where there was no opposition to Christian Science, but I came to realize that God doesn't give more good to one than to another. I was learning.

One day these words of Mrs. Eddy's from the spiritual interpretation of the Lord's Prayer came to me vividly: "*And Love is reflected in love.*" They are given on page 17 of *Science and Health*, following Christ Jesus' words, "And forgive us our debts, as we forgive our debtors." I said, "I must forgive." I now felt thoughtful and somewhat calmer. The experience was awe-inspiring.

I learned from a metaphysical article in *The Christian Science Monitor* that the activity of spiritual truth in human consciousness always and inevitably results in healing. In a branch church at a Wednesday evening meeting I heard read, as though spoken directly to me (Josh. 1:9), "Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest."

I repeated the Bible verse many times during the next hour, pondering its comforting message. The great unhappiness and weakness left me, and I was normal, free from grief.

Today I am thankful for the healings I have had over many years. They show clearly that God cares for us when we let Him, and He surely does lift us out of sorrow to peace and gives us an inner joy, together with a sense of responsibility to Him for His blessings.

(Mrs.) EDITH MARY MEDD
Nanaimo, British Columbia, Canada



My college graduation was only a month away, and yet I saw my future as merely a jumble of daydreams and fantasies. The possibility of moving to the East Coast sounded exciting, and so I spent several weeks making elaborate plans. But I knew something was missing, and that something was prayer.

So I stopped my frantic rushing about and spent the next several weeks praying to realize God's provision for me. I knew that my place in His universe was established, and no amount of

unemployed millions could obscure my spiritual view of that place. And with that I stopped pushing my own personal plans and waited for God's direction.

That next week I graduated with a degree in secondary education. Before graduating I had talked with the college placement office about finding a job, but the prospects had sounded pretty grim. "It's winter," they said, "and English teachers are a dime a dozen. Right now there are hundreds of experienced teachers searching for jobs on this island alone. There have been one or two graduates who have found jobs in the last several years. But they were placed in isolated areas on the neighbor islands. Let's face it: it's a bad time to be looking for a job."

It sounded pretty depressing. But less than a week after I had graduated I saw my prayers about right place answered. I had heard that a teacher at a local junior high school was leaving. News like that spreads quickly, and soon many of those hundreds of unemployed teachers knew of the opening. I applied, and after a series of interviews I was selected, along with another teacher, for final consideration. But the selections committee had reached a deadlock; they seemed unable to make their final decision. So I spent the next two days pondering Mrs. Eddy's statement in *No and Yes* (p. 30), "God's law is in three words, 'I am All;' and this perfect law is ever present to rebuke any claim of another law." I reasoned, If that law raised the dead and led the children of Israel through the Red Sea, then it can surely unravel this bureaucratic snarl.

And it did. The other teacher quite unexpectedly withdrew her application, and I was given the contract. And my new job was not in some isolated pineapple field either. It was in a school less than a block from my home!

I was grateful, of course. But it was not until later that I began to realize just how blessed I really was. Almost every week a teacher would corner me and ask how I had gotten the job, and even the college of education admitted that I had been unexplainably fortunate.

But that was not the end of the good! In place of my once fanciful daydreams was a totally new answer to the question, "What can I do next fall?" My new job provided me with enough

money to go around the world, which was far more thrilling than any of my fantasies had been. It seems that no matter what I have in mind, God's provision is beyond human expectation! This is seen in an even better and more fulfilling plan. And I guess that is why I feel so grateful to be a Christian Scientist.

(Miss) KAREN ARNOLD
Kailua, Oahu, Hawaii



[Original in Spanish]

When I learned of Christian Science, I had many physical ills that I thought were due to age. I had accepted the belief that after a certain age one's health worsened, and I was resigned to this. In addition I was tormented by heaviness of spirit, and I didn't want to live. One day a friend said to me, "I know a place I'm going to take you, to see if you like it." She took me to the nearest branch Church of Christ, Scientist. I liked it so much I couldn't wait for the next Sunday service, and then for the Wednesday testimony meeting. I didn't know that sick people were healed of physical ills there, for I was searching for spiritual consolation; but in a few months I realized that I was healed of rheumatism, headaches, and sinusitis.

For two years prior to this, I had noticed that one side of my neck was different from the other. This didn't bother me; I didn't pay attention to it. Then one night I awoke in pain. In the morning a neighbor saw me and said, "Go to the doctor. What are you waiting for?" But I said to her, "I'm not going. God will heal me." This was on a Thursday. Very early the next Sunday morning I went to church. I didn't know anyone, but, upon seeing my need, two people in the church, who traveled on the same bus with me, said they would introduce me to a Christian Science practitioner. And they did. On Monday I went to the practitioner's house. She spoke to me with much love and explained that, to God, no evil had happened to me. The practitioner calmed me down a lot. Thanks to the love of God and the practitioner's prayers, in twenty days I was perfectly free. The great enlargement on my neck was gone.

I would also like to relate another experience. Some years later I suffered from what is called tetter (although I didn't have a medical diagnosis). I had felt troubled about a situation. Some people had accused me of something of which I was absolutely innocent. The injustice was so great and so unexpected that I thought I couldn't forget it, and I found it very difficult even to go to church. Finally I went to talk to the same practitioner, who translated for me the article by Mary Baker Eddy in *Miscellaneous Writings* entitled "Love Your Enemies" (pp. 8-13). This beautiful article made me see the error in my thought that I needed to correct; I did correct it through prayer and learned to love more. I was healed rapidly of the skin condition.

For all this I am very grateful to God, who can do everything, for the loving example of the Master, Christ Jesus, and for Mrs. Eddy, the Discoverer and Founder of Christian Science.

(Mrs.) ELENA FOONOD DE FOONOD
Montevideo, Uruguay



Christian Science has brought me many blessings over the years. At an early age I attended the Christian Science Sunday School and there learned something of the truths of God and man's relationship to Him, and for this I am deeply grateful. As I grew to late teens I found it difficult to understand the Christian Science teaching of the unreality of matter, and I started to read philosophical and other religious books along with *Science and Health* by Mrs. Eddy. This book was, in fact, a measuring rod to all I read.

As time went on, marriage, the births of three daughters, and the Second World War brought problems that could not be solved by philosophical reasoning, and I turned with renewed earnestness to the deep study of Christian Science. It was during the war that I had a healing that enabled me to see the connection between thought and effect, and to catch a glimpse of the unreality of matter.

Our home was on the outskirts of London; my husband was

overseas. I was carrying our third child. I also acted as nurse for my father who was having difficulties. During this time the bombing of London was severe. Some time after the birth I began to feel ill and incapable of carrying on. Then a severe pain in the lower part of my back developed and laid me flat. I got very little sleep.

One night I felt overwhelmed. "Why should I have to bear this all alone?" was my partly desperate, partly angry cry. I turned on the light and opened *Miscellaneous Writings* by Mrs. Eddy. I read the account of the practical joker who, in the overseer's absence, hired a man to pour buckets of water over the regulator. The story is followed by Mrs. Eddy's words (*ibid.*, p. 353): "The regulator is governed by the principle that makes the machinery work rightly; and because it *is* thus governed, the folly of tending it is no mere jest. The divine Principle carries on His harmony." And further, on the next page, she continues, "A little more grace, a motive made pure, a few truths tenderly told, a heart softened, a character subdued, a life consecrated, would restore the right action of the mental mechanism, and make manifest the movement of body and soul in accord with God."

Those six mental requirements were most marvelously illumined in my thought. It was as though a searchlight had been turned in on it, and I saw something of the wrong attitudes that had to go. This was accompanied by a feeling of great peace, and I was able to leave all to God. The pain started to ebb and in a day or two I was up and about. I glimpsed that when thought is in accord with God, the Principle of harmony, the functioning of the body responds; that what is termed matter has no life of its own apart from what we give it.

Other healings during the years have included catarrh, an infection of a leg, and an overnight healing of influenza. With strong prayerful support of a Christian Science practitioner, I was healed of a broken nose. In bringing up our three daughters, my husband and I were able to apply healing truths to their childhood ailments. We have known divine Love's protection and supply in providing us time and time again with a home when my husband's business made it necessary for us to move. In

every possible way Christian Science has met our needs and lifted us to a higher understanding of Life and Love.

I am deeply grateful for all these expressions of God's love and care, for the example of healing in the life of our great Master, Christ Jesus, for Mrs. Eddy's practical understanding of his life and works, for all the avenues of the Christian Science movement that she has instituted for our growth and guidance, and for all those who work in this vineyard. Truly, "He hath put a new song in my mouth, even praise unto our God" (Ps. 40:3).

(Mrs.) MARGARET EILEEN MOORE
Padstow, Cornwall, England



When I was five I had a sore throat. I went to school with my dad. They asked me if I wanted to stay. I wanted to stay at school because I knew that God was protecting me. Because I felt safe from error, I could enjoy my day.

I forgot about it, and the next day it was all healed. I proved that the sore throat was a lie.

I'm God's perfect child, and everyone is.*

TRACY LUEDEMAN
San Rafael, California

As Tracy's parents we confirm that her healing took place as she has told it. Because of the freedom from fear she enjoys, knowing that God is her Father and Mother and that she is always loved and cared for no matter where she is, she is able to step out of the false beliefs called sickness into the joy of her being.

We can all learn from the childlike trust we see expressed in children. We are grateful for this wonderful religion, Christian Science, and its application to the rearing of children.

(Mrs.) VIRGINIA LUEDEMAN
CRAIG O. LUEDEMAN

*Editors' Note: Christ Jesus said (Matt. 5:48), "Be ye therefore perfect, even as your Father which is in heaven is perfect."

Science and Health by Mrs. Eddy states (p. 475), "Man is spiritual and perfect; and because he is spiritual and perfect, he must be so understood in Christian Science."

Oftentimes we tend to take our healings for granted, and if we do not offer a testimony at the time, the experience may slip away and be forgotten. In an effort to make amends for this kind of neglect, I would like to relate the following.

Years ago when I was a new student of Christian Science, I had a problem with an infected finger. At that time I was a regular attendant, but not a member of any branch church. As I wanted Christian Science help with the problem, I called a practitioner to pray for me. Before the healing came, there was a period when the condition seemed to become much more alarming, as the discomfort and swelling spread into the wrist and arm. I began to wonder what I was going to do. A passage from *Science and Health* wherein Mrs. Eddy quotes a statement by General Grant came to me (p. 492): "Discussing his campaign, General Grant said: 'I propose to fight it out on this line, if it takes all summer.' Science says: All is Mind and Mind's idea. You must fight it out on this line. Matter can afford you no aid." This passage stood out to me, and I told the practitioner of my intention to stick with spiritual healing.

This was the turning point, for in another couple of days the healing came and the swelling and soreness faded away. Once more the efficacy of Mrs. Eddy's method of spiritual healing was demonstrated. This healing of my hand also illustrated the truth of her assertion in our textbook (*Science and Health*, p. 131): "The central fact of the Bible is the superiority of spiritual over physical power."

The fact that God, Mind, is supreme and "the superiority of spiritual over physical power" have been proved to me in many other ways since the healing of my finger. I am very grateful for these proofs, and also for membership in The Mother Church and a branch church, and for class instruction.

JOHN S. FLANINGAM
Cleveland, Ohio

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‡ Indicates Children's Room available during lectures. Details should be obtained locally.

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REPUBLIC OF SOUTH AFRICA

TRANSVAAL—Johannesburg (First): Central Methodist Church, Wesley Hall, Smal and Pritchard Sts., 8 p.m., Fri., Apr. 21. "Deathless Life" (Curtis)

UNITED STATES AND CANADA

(Week of March 19 to 25,
and some earlier dates)

CANADA

BRITISH COLUMBIA—Vancouver (First): Church, 1160 W. Georgia St., 8 p.m., Tues., Mar. 21.‡ "Justice Under God's Care" (Henderson)

UNITED STATES

ARIZONA—Green Valley: CRAGV-West, S. La Cañada Dr. and Continental Rd., 3 p.m., Sun., Mar. 19.‡ "Liberation Through Christ" (Anwandter)

Phoenix (Third): Alhambra High School, 3839 W. Camelback Rd., 8 p.m., Mon., Mar. 20.‡ "Responding to the Word of God" (Anwandter)

Prescott: Church, 410 E. Gurley, 7:30 p.m., Tues., Mar. 21.‡ "Liberation Through Christ" (Anwandter)

Yuma: See local notice for place. 8 p.m., Thurs., Mar. 23. "Liberation Through Christ" (Anwandter)

CALIFORNIA—Atascadero: Church, 7660 El Camino Real, 8 p.m., Tues., Mar. 21.‡ "Why Spiritual Healing?" (McClain)

Dana Point: Dana Hills High School, 33333 Street of the Golden Lantern, 3 p.m., Sun., Mar. 19.‡ "The Healing Method of Christian Science" (Spencer)

Davis: Veterans Memorial Center, 230 E. 14th St., 8 p.m., Thurs., Mar. 23.‡ "Where in the World Is God?" (McClain)

El Centro: Women's Ten Thousand Club, Seventh and Olive, 7:30 p.m., Fri., Mar. 24. In English. In Spanish 9 p.m. "Responding to the Word of God" (Anwandter)

Felton: Community Hall, Hwy. 9 and Kirby, 12 m., Sat., Mar. 25.‡ "Where in the World Is God?" (McClain)

Laguna Hills: United Methodist Church, 24442 Moulton Pkwy., 8 p.m., Mon., Mar. 20.‡ Simultaneous translation for the deaf. "Where in the World Is God?" (McClain)

Los Angeles (Fourth): Church, 5206 N. Figueroa St., 8 p.m., Fri., Mar. 24.‡ "Mary Baker Eddy's Challenge to Materiality" (Spencer)

Oakland (joint lecture): Paramount Theatre, 2025 Broadway, 1 p.m., Fri., Mar. 24.‡ "Why Spiritual Healing?" (McClain)

Oceanside: First Christian Church, 204 S. Freeman, 3 p.m., Sun., Mar. 19.‡ "Humanity's Link with God" (Plimmer)

Pacific Palisades (Thirty-seventh, Los Angeles): Church, 15201 Bestor Blvd. and Monument St., 2 p.m., Sun., Mar. 19.‡ "Where in the World Is God?" (McClain)

Pasadena: (Third): Church, 2803 E. Colorado Blvd., 11 a.m., Sat., Mar. 25.‡ "Keeping Pace with God" (Plimmer)

San Diego (First, Poway): Mt. Carmel High School Theatre, 9550 Carmel Mountain Rd., 11 a.m., Sat., Mar. 25.‡ "Evil: Its Nature and Demise" (Spencer)

Santa Ana: Church, 920 N. Main St., 8 p.m., Fri., Mar. 24.‡ "Humanity's Link with God" (Plimmer)

CHRISTIAN SCIENCE LECTURES

CALIFORNIA (continued)

Simi Valley: United Methodist Church, 2394 Erringer Rd., 8 p.m., Mon., Mar. 20.‡ "Mary Baker Eddy's Challenge to Materiality" (Spencer)

Vallejo: Church, 733 Kentucky St., 8 p.m., Fri., Mar. 24.‡ "Why Spiritual Healing?" (McClain)

Van Nuys (Twelfth, Los Angeles): Church, 14654 Hamlin St., 8 p.m., Tues., Mar. 21.‡ "Mary Baker Eddy's Challenge to Materiality" (Spencer)

Vista: Church, 1418 Calle Jules, 8 p.m., Thurs., Mar. 23.‡ "Christian Science: The Christian's Best Friend" (Plimmer)

COLORADO—Denver (First): Church, 1415 Logan St., 8 p.m., Tues., Mar. 14.‡ "The Life That Is Worth Living" (Henniker-Heaton)

CONNECTICUT—Westport: Bedford Junior High, 170 Riverside Ave., 2 p.m., Sat., Mar. 25. "The Search for Life" (McGrew)

FLORIDA—Clermont: Jenkins Auditorium, Montrose St. and Seventh, 3 p.m., Sun., Mar. 19.‡ "Individualizing God's Power" (Pickett)

Englewood: Lemon Bay Junior High, 2201 Placida Rd. (Rte. 775), 8 p.m., Mon., Mar. 20. "A Lesson from a Bridge" (Tuttle)

Lake Wales: Woman's Club, Polk Ave. and Third St., 12 m., Sat., Mar. 25.‡ "A Lesson from a Bridge" (Tuttle)

Melbourne (Second): Eau Gallie Civic Center, 1554 Highland Ave., 12 m., Fri., Mar. 24.‡ "Claim Your Real Inheritance" (Tuttle)

Miami (Second): Riviera Presbyterian Church, 5275 Sunset Dr., 8 p.m., Tues., Mar. 21. "Your Right to Be Right" (Pickett)

Miami (Third): Kendall United Methodist Church, 7600 S.W. 104th St., 3 p.m., Sun., Mar. 19.‡ "Let My People Go" (White)

Miramar (Second, Hollywood): First Presbyterian Church, 6701 S.W. 25th St., 3 p.m., Sun., Mar. 19.‡ "A Lesson from a Bridge" (Tuttle)

Palm Springs (First, Lake Worth): Dolphin Theatre, Palm Springs Shopping Ctr., 3401 Congress Ave., 10:30 a.m., Fri., Mar. 24. "Individualizing God's Power" (Pickett)

GEORGIA—Decatur: Presser Hall, Gaines Chapel, Agnes Scott College, E. College Ave., 3 p.m., Sun., Mar. 19.‡ "Reality: Matter or Mind?" (Ferris)

IDAHO—Boise (First): See local notice for place. 3 p.m., Sun., Mar. 19.‡ "The Life That Is Worth Living" (Henniker-Heaton)

ILLINOIS—Aurora: Church, 522 Garfield Ave., 4 p.m., Sat., Mar. 25.‡ "The Family of Man" (Rogers)

Berwyn: Church, 6751 Riverside Dr., 8 p.m., Tues., Mar. 21.‡ "Eternity Now" (Angus)

Chicago (First): Conrad Hilton Hotel, Williford Rm., 720 S. Michigan Ave., 12:30 p.m., Fri., Mar. 24. "Dare to Care" (Houston)

Chicago (Twelfth): Lake View Presbyterian Church, 3600 N. Broadway, 2:30 p.m., Sat., Mar. 25. "Do We Think, or Just Think We Think?" (Wyndham)

Kankakee: Kankakee Motor Inn, 225 E. Merchant St., 3:30 p.m., Sun., Mar. 19. "Eternity Now" (Angus)

Northbrook: Church, 1812 Chapel Court and Church St., 8 p.m., Fri., Mar. 24.‡ "Become What You Are!" (Rogers)

Park Ridge: Church, 330 Touhy Ave., 8 p.m., Thurs., Mar. 23.‡ "Dare to Care" (Houston)

INDIANA—Evansville: Church, 212 Mulberry St., 8 p.m., Mon., Mar. 13.‡ "Diana or Christ?" (Aghamalian)

Fort Wayne: Community Center for Performing Arts, 303 E. Main St., 1 p.m., Fri., Mar. 24.‡ "More than a Superstar" (Aghamalian)

Hobart: See local notice for place. 3 p.m., Sun., Mar. 19.‡ "Dare to Care" (Houston)

Lebanon: Holiday Inn, I-65 and State Rd. 39, 8 p.m., Mon., Mar. 20.‡ "No, You're Not Trapped!" (Leever)

Logansport: Church, Ninth and North Sts., 3 p.m., Sun., Mar. 19.‡ "No, You're Not Trapped!" (Leever)

Michigan City: Church, 510 E. Coolspring Ave., 8 p.m., Mon., Mar. 20.‡ "See It Like It Is" (Houston)

Mishawaka: Church, 833 Lincolnway, E., 8 p.m., Tues., Mar. 21.‡ "Dare to Care" (Houston)

INDIANA (continued)

New Castle: Church, 422 S. 14th St., 8 p.m., Tues., Mar. 21. "More than a Superstar" (Aghamalian)

KANSAS—Lawrence: Church, Massachusetts and 17th Sts., 8 p.m., Mon., Mar. 20.‡ "The Complete Man and Woman" (Heafer)

Leavenworth: Church, Sixth and Spruce Sts., 8 p.m., Tues., Mar. 21. "Accept Only the True" (Heafer)

KENTUCKY—Louisville (First): Church, 1305 S. Third St., 8 p.m., Tues., Mar. 21.‡ "No, You're Not Trapped!" (Leever)

LOUISIANA—Lake Charles: Church, 701 Kirby St., 8 p.m., Tues., Mar. 21.‡ "How to Love and Be Loved" (Alton)

MASSACHUSETTS—Longmeadow: Williams Middle School, 410 Williams St., 12 m., Fri., Mar. 24. "Your Unlimited Opportunities" (McGrew)

Milford: Church, 345 Main St., 8 p.m., Mon., Mar. 20.‡ "Your Unlimited Opportunities" (McGrew)

New Bedford: Church, Lantern Ln., 8 p.m., Tues., Mar. 21.‡ See local notice for title. (McGrew)

MICHIGAN—Detroit (First): Church, 4844 Cass Ave., 11 a.m., Sat., Mar. 25.‡ "Quit Conspiring Against Yourself" (Leever)

Detroit (Second): Church, 147 E. Grand Blvd., 8 p.m., Fri., Mar. 24.‡ "Honesty—The Power of Its Deeper Dimension" (Rennie)

Grand Rapids (First): See local notice for place. 12 m., Fri., Mar. 24.‡ "Honesty—The Power of Its Deeper Dimension" (Rennie)

MISSOURI—Brentwood: Community Center, 2505 Brentwood Blvd., 8 p.m., Tues., Mar. 21.‡ "The Language of Soul" (Clarke)

Brookfield: Church, 314 Linn St., 8 p.m., Mon., Mar. 20. "The Language of Soul" (Clarke)

Marshall: Church, 369 S. Jefferson and Jackson, 3 p.m., Sun., Mar. 19. "The Language of Soul" (Clarke)

St. Charles: See local notice for place. 8 p.m., Fri., Mar. 24.‡ "Eternity Now" (Angus)

Springfield: Church, 320 E. Central, 3 p.m., Sun., Mar. 19.‡ "The Complete Man and Woman" (Heafer)

NEBRASKA—Grand Island: Church, 1003 W. Third St., 8 p.m., Fri., Mar. 24.‡ "The Complete Man and Woman" (Heafer)

Lincoln (First): Church, 1201 L Street, 8 p.m., Thurs., Mar. 23.‡ "Accept Only the True" (Heafer)

NEW HAMPSHIRE—Nashua: Arts and Science Center, 14 Court St., 3 p.m., Sun., Mar. 19.‡ "The Search for Life" (McGrew)

NEW JERSEY—Livingston: Mt. Pleasant Junior High, 11 Broadlawn Dr., 3 p.m., Sun., Mar. 19.‡ "From Hell to Heaven" (Rogers)

Westfield: Church, 422 E. Broad St., 8:30 p.m., Mon., Mar. 20.‡ "From Hell to Heaven" (Rogers)

NEW MEXICO—Belen: Junior High, Fourth and Bernard, 3 p.m., Sun., Mar. 19. "Finding Reality Through Prayer" (Heard)

NEW YORK—Westbury: Church, 190 Ellison Ave., 8:30 p.m., Tues., Mar. 21.‡ "From Hell to Heaven" (Rogers)

NORTH CAROLINA—Chapel Hill: Wesley Foundation, 214 Pittsboro St., 8 p.m., Thurs., Mar. 23. "Reality: Matter or Mind?" (Ferris)

Rocky Mount: Church, 213 S. Church St., 8 p.m., Fri., Mar. 24.‡ "The Spiritual Basis of Health" (Ferris)

Winston-Salem: See local notice for place. 8 p.m., Tues., Mar. 21. "The Spiritual Basis of Health" (Ferris)

OHIO—Columbus (joint lecture): First Church of Christ, Scientist, 457 E. Broad St., 8 p.m., Thurs., Mar. 23.‡ "More than a Superstar" (Aghamalian)

Dayton (joint lecture): Victory Theatre, 138 N. Main St. (downtown), 12 m., Fri., Mar. 24.‡ "Quit Conspiring Against Yourself" (Leever)

Delaware: See local notice for place. 8 p.m., Thurs., Mar. 23. "No, You're Not Trapped!" (Leever)

Elyria: Church, 309 East Ave., 3 p.m., Sun., Mar. 5.‡ "Individualizing God's Power" (Pickett)

Greenville: Church, 600 Walnut St. and Fifth, 3 p.m., Sun., Mar. 19.‡ "More than a Superstar" (Aghamalian)

CHRISTIAN SCIENCE LECTURES

OHIO (continued)

Norwood: Church, 2039 Weyer Ave., 8 p.m., Mon., Mar. 20.‡ "More than a Superstar" (Aghamalian)

PENNSYLVANIA—State College: Sheraton Penn State Inn, 240 S. Pugh St., 1:30 p.m., Sat., Mar. 25. "A New Beginning" (Jenks)

SOUTH CAROLINA—Spartanburg: Church, 805 Asheville Hwy., 8 p.m., Mon., Mar. 20.‡ "Reality: Matter or Mind?" (Ferris)

TEXAS—Corpus Christi (First): Church, 1102 Second St., 8 p.m., Thurs., Mar. 23.‡ "What's Your Greatest Need?" (Alton)

Galveston: Holiday Inn, Ballrm., 600 Strand, 3:30 p.m., Sun., Mar. 19.‡ "God Is Your Provider" (Alton)

Houston (First): Church, 1717 Travis, 8 p.m., Mon., Mar. 20.‡ "God Is Your Provider" (Alton)

Kerrville: Inn of the Hills, Medallion Rm., 1001 Junction Hwy., 3 p.m., Sat., Mar. 25. "What's Your Greatest Need?" (Alton)

Lake Jackson: Texas and Dow Employees Credit Union, 203 That Way, 3 p.m., Sat., Mar. 11.‡ "Mary Baker Eddy's Challenge to Materiality" (Spencer)

VIRGINIA—Norfolk: Norfolk Academy, 1585 Wesleyan Dr., 3 p.m., Sat., Mar. 25.‡ "Reality: Matter or Mind?" (Ferris)

Portsmouth: Manor High School, 1401 Elmhurst Ln., 8 p.m., Mon., Mar. 20.‡ "A New Beginning" (Jenks)

WASHINGTON—Bellingham: Leopold Hotel, Cornwall Ave., 8 p.m., Thurs., Mar. 23.‡ "Use Your Spiritual Power" (Henderson)

Chelan: Masonic Temple, 216 N. Emerson, 3 p.m., Sun., Mar. 19.‡ "Use Your Spiritual Power" (Henderson)

Seattle (Tenth): Highline High School, 225 S. 152d St., 8 p.m., Tues., Mar. 21.‡ "The Life That Is Worth Living" (Henniker-Heaton)

Snohomish: Church, Fourth and Avenue D, 8 p.m., Fri., Mar. 24.‡ "The Life That Is Worth Living" (Henniker-Heaton)

Spokane (First): Church, E. 310 14th Ave., 8 p.m., Mon., Mar. 20.‡ "The Life That Is Worth Living" (Henniker-Heaton)

Wenatchee: Church, Washington and Douglas Sts., 8 p.m., Thurs., Mar. 23.‡ "The Life That Is Worth Living" (Henniker-Heaton)

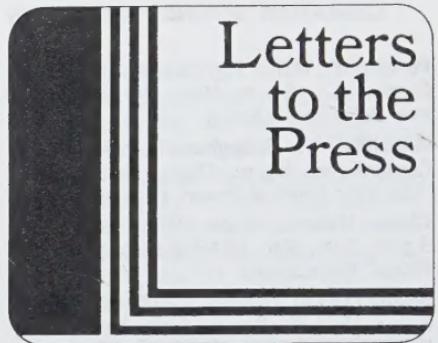
WEST VIRGINIA—St. Albans: Church, 52 B Street, 3 p.m., Sun., Mar. 19.‡ "A New Beginning" (Jenks)

WISCONSIN—Waukesha: North High School, 2222 Michigan Ave., 8 p.m., Thurs., Mar. 23.‡ "From Hell to Heaven" (Rogers)

[These lectures are given by members of the Board of Lectureship of The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts, U.S.A.]

CHRISTIAN SCIENCE PRACTITIONERS

Public practitioners of Christian Science are available and ready to assist you by prayer, if you need their help. A worldwide list of those who are professionally engaged full time in this healing work can be found in *The Christian Science Journal*. This periodical is obtainable at any Christian Science Reading Room. For a Reading Room in your locality see telephone directory.



Letters to the Press

From Christian Science
Committees on Publication

Yakima Herald-Republic
Yakima, Washington

The recent article in the Crossroads section of the Herald-Republic, reporting on an interview with a Christian Science practitioner, must have been the result of a sincere effort by your reporter to give readers a better understanding of Christian Science and its healing ministry. That interest is deeply appreciated.

However, in matters of religion, it is extremely difficult to convey a full picture of one's religious convictions and their meaning in the brief period covered by such an interview.

Christian Science is based on the teachings and accomplishments of Christ Jesus. It is a Christian religion, and, thus, Christian Scientists have a firm conviction that the ministry of healing and the worship of God are inseparably related.

Christian Science does not advocate spiritualism—but, rather,

seeks to awaken one to a clearer understanding of his own individual and close spiritual relationship to God.

It is the activity of the spirit of the Christ in human thought which brings this about through enlightened prayer.

The interview may have left the impression that bodily healing is the goal of Christian Science or that in some way Christian Science seeks to minimize the sincere dedication and accomplishments of the medical practitioner.

Such is not the case. A Christian Scientist is grateful that skilled medical help is available for those who want it.

But, to the Christian Scientist, healing through spiritual means alone is just as important a part of his religion as it was with Jesus and his devoted disciples.

The Christian Scientist is seeking more than just physical well-being. He is striving to be more Christlike—more compassionate—more aware of the presence and power of God.

As was pointed out in a documentary compilation, "A Century of Christian Science Healing" [Boston: The Christian Science Publishing Society, 1966], the improvement of a physical condition is accomplished, in the practice of Christian Science, through prayer and, thus, it is "the outward and visible evidence of an inward and spiritual grace—a hint of a perceived spiritual fact" (p. 237).

WILLIAM R. THOMAS
Committee on Publication

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